# SUNDAY SAYINGS.

Yesterday's Topics in Metropolitan Pulpits.

Beecher on Individual Conceptions of God.

WHERE IS OUR FAITH?

The Duties of Patience and Faithfulness Discussed by Rev. John Hall.

DR. DIX ON SELF-DISCIPLINE.

#### PLYMOUTH CHURCH.

INDIVIDUAL CONCEPTIONS OF GOD-MR. BEECHER WANTS MEN TO BE LIFTED ABOVE THE CARES OF LIFE BY THEIR PRIDE AS SONS OF GOD. Most of the strangers who occupied pews in Plymouth church yesterday were evidently from "the provinces," and no doubt were making the visit to at Philadelphia. The subject of the sermon was the development through faith of a higher manhood in Christ and a consciousness of, and pride in, our being sons of God, such as shall lift us above the petty cares of this transient life. For his text Mr. Beecher read from Hebrews-"By faith he forsook Egypt, not fear-ing the wrath of the king; for he endured as seeing

These words, the preacher explained, were spoken of Moses, perhaps the most remarkable figure in anti-Trucing the romantic life of Muses from the time he lay amid the bulrushes till he became a member of the royal household Mr. Beecher dwelt upon the fact that the prophet never forgot his humble origin or the people from whom he sprung. The man, said he, who comes to greatness and who is sebamed of his father, mother or brethren is a man whom nothing can make creat or noble-he is essentially mean. Moses. for the sake of his kind, renounced all that men usually mek for and went into the wilderness amid people who were substantially barbarians. htive, constructive and judicial cares of the great horde of his countrymen. His patience and endurthe marvels of time. And it was worthy of being recounted in the Word of God how he became for forty years so patient. "He endured as seeing him who is It was the sense of God present with him that gave him that power.

The preacher called attention to the fact that he en-

"as" seeing God, not because he actually saw Nobody, he added, can see God. He is everybody but an idea. It is an idea, too, which we fashion in our own mind and project into some external form; for, the preacher held, every man in this

fashion in our own mind and project into some external form; for, the preacher held, every man in this hite must put into form anything which he distinctly conceives of. The mode of forming that idea makes the difference between barbarians, semi-civilized and civilized men all the way up.

ALL FORM THE GOD THEY WORSHIF; some with higher materials representing the elements of thought and beauty—that is the Greek; some with moral qualities and dispositional affectious representing the true Christian conception of God, not magisterial, but parental, as if paternity likelf was the highest conception of which the human mind is capable, and as if, under the element of divine paternity, justice, power and law rank themselves as subordinate; love being the highest, and parental love the noblest, conception, and all moral quality inhering in the supreme, superlative idea of love—an idea yet struggling for birth into human life, not yet born or grows.

We have, too, the preacher continued, a sense of personality, I we are to have a God, he said, that is to be of use to us He must be a person, for though there be seeme minds which can conceive of a Pantheistical God it does not come home to men. We surround the personality around it certain attributes, and the later will depend upon what we have been taught to ascribe to the notion of the supremest good. We form the idea of personality, group around it certain attributes; give to it a scope of government, and we add to this a disposition. Though these are based on wise instruction, yet in the process of using them each man will color and shape by his swin notion and experience what that Being is who is made up of attributes, who has functions and bears a fisposition. Nor is it probable that we ever come searer together in this matter than the generic idea for ecould throw upon a screen, as objects in science are thrown and magnified, the real conception that each Christian man forms of God it is not probable that they disposition. Nor is it probable that we over come searer together in this matter than the generic idea. If we could throw upon a screen, as objects in science are thrown and magnified, the real conception that each christian man forms of God it is not probable that they would come nearer together than the generic. Specifically they would differ one from another, as one man does from another man. This Being is represented to us as compassing the universe—as having scope that is simply immeasurable. The element of time, Mr. Beecher said, as well as scope of being, must needs belong and does belong to our inherent conception of God. From eternity to ever inherent conception of God. From eternity to ever inherent conception of God. From eternity to ever inherent conception of God is illustrated. It was in such a conception of God is illustrated. It was in such a conception of God is illustrated. It was in such a conception of God is the strength of the flect of constant companionship with such a Being was to clothe himself with such power as has seldom been vouchsafed to man, never probably in administrative realms. Its effect was to fill him with a mighty conception of the majesty of God and to make him considerate in the use of the power he held. A strong confidence and trust in God was also begotten in him. He locked up, and day by day through the years he left that God was his companion, his counsellor, his strength.

He leoked up, and day by day through the years he left that God was his companion, his counsellor, his strength.

Great things, the preacher said, had more power for sorrow or joy than small things. But these were relative terms only like rich and poor. What would be considered prison fare under ordinary circumstances would be regarded as a luxury if a man were starving. One man thinks himself rich with \$1,000, while another looks upon himself as a beggar with \$10,000. This relativity of affairs exercises its sway and dominion on every side and in every relation of human life. Men only indistinctly conceive how it affects them, for it has really more to do with joy and sorrow than almost any other element in life.

Mr. Beecher ended his sermon with a fervent and eloquent exhortation to his people to develop in their souls a high standard, by which to measure the events of this world; to regard the affairs of this life not as the only ones in which they were to figure, but as simply suxiliary; to live for the life to come. The events of this world, he said, constitute the glass that takes the portrait, while the latter is flashed beyond into the ather life where every man's portrait is perfected. Wen, he said, ourst to be larger in that pride which god inspires and which should carry men above the petty troubles and afflictions that make the wear and lear of human life.

FIFTH AVENUE PRESBYTERIAN

THE DUTIES OF PATIENCE AND TRUSTFULNESS SERMON BY THE REV. JOHN HALL

Psalms, xxxvii, 7-"Rest in the Lord and wait patiently for him." John, xiii, ?-"Jesus answered and said unto him, What I do thou knowest not now, but thou shait know hereafter." From these combined passages of Scripture Rev. John Hall delivered his disourse yesterday morning. He observed that the joining of these quotations from different portions of the spired psalmist, and of the son of David, who spoke as never man spake. Certain truths that came before us greeable light; they are so much above the reach of our common nature that it is as if there were a great juif fixed between them and us, and in our highest apprations we can never coase to remember that we are but finite creatures. We must always be content with the limitations imposed apon us by a power mightier than ourselves, the power that says to all human effort "thus far shalt thou come and no farther;" that is not induced by narrow jealousy, but has its foundaatient; we murmur and even sometimes question the Judge Himself, and dare demand the reasons wh eriain things should come to pass. Now, when we do his, the words of the psaimist should come home to is with all their force:—"Rest in the Lord, and wait antiently for him." He may be, in the words of Jesus, toing things that we do not understand. When Christ poke thus to Peter in answer to his murmuring, He poke reprovingly. He did not intend to distinguish feter from the rest of the disciples or establish him is a chief over them; He merely seemed to wish to move to them how one could be superior and yet show our organism. Feter did what you or I might have lone, impulsively, he was shocked at what supeared to lim to be the onseemly humility of his Master, and aid, "Thou shalt never wash my feet." Jesus had aid to him, not yet, but by and by thou shalt know hy own heart better and know the mystery hidden in ty act. The same teaching is given to us in the romine of the psaimist, and the lesson may not seem to hard it you samply compare it with the course sken by your parents or instructors in your early coular education. They did not think of giving you the with on washing our mind, nor did you ask of what use were the tiresome preliminaries to many

of your studies. Now you can see their necessity, and understand why you were compelled to go throug them. Was it unreasonable of your parents to or mand those tasks of you, or would you be cruck?

hundred fold.

God's creatures do not comprehend what He is doing with them; they can only wait and see, and in many instances the ignorance in us is a link in the chain of Divine Providence. If the great inventors and schemers for the advancement of the human race in knowledge could have foreseen the difficulties that beset their paths they might have receiled from their tasks and stayed the march of civilization for years. The grand lesson of patience is all in all; we can but wait, be still and trust in God.

#### TRINITY CHURCH.

"SELY-DISCIPLINE AND THE CORRECTION OF OUR FAULTS"-SERMON BY REV. DR. MORGAN

Rev. Dr. Morgan Dix, of Trinity church, the text for an impressive discourse yesterday on "Self-discipline and the Correction of Our Faults." He stated that faith is one of the best gifts of God to man. With God there is no such thing as haste; it belongs exthere is this difference—that God takes His own time to work out His own good purposes, while we are always in a hurry. God never makes haste; there are twelve hours each day with us in which we strive to do great things. God's time is a never-ending day. These thoughts suggest the necessity for self-disci-pline and the correction of our faults. Men hear God

These thoughts suggest the necessity for self-discipline and the correction of our faults. Men hear God say, "Blessed are they who hunger and thirst after righteousness, for they shall be filled." They thirst after righteousness, for they shall be filled." They thirst after this righteousness and expect it at once. They are in a hurry; they think that to-morrow or within a week at least it will be fulfilled, but when they find they do not get it they become impatient. God promises to give us it, but He does not say when His promise will be fulfilled. This habit of impatience, the rector showed, was natural to man, and he characterized the religionists who tell sinners that God will change them in the twinkling of an eye as calculated to increase the impatience of men and cause them to lose faith in God's holy promises. There are men who, promise to teach us French and German in twelve lessons. Just so we are promised by some religionists great spiritual changes at once. In the twinkling of an eye

THE SINNER IS TO BE SAVED.

Do God's works and bide His time to make His works manifest. Now a man cannot have faith who is in haste. You want to master something; you become impatient; you do not succeed quick enough; you think you are going to fait; you distrust yourself and your faith declines. If you had faith you could wait. You grow furious and excited. Apply these principles to spiritual things and the cure of your faults. God's grace, be it remembered, is sufficient to cure all diseases of the soul. Your faith in Him and His grace must be firm. All a man must do is to put his faith in God's promises. What a man wants done in twenty minutes God may take twelve years to work out. Man must just take things quietly and not make haste. Sin is the malady, grace the cure. The cure will come without hurrying. Impatience is as much a sign of decreasing faith as a parched tongue and a hot skin is an evidence of the presence of the fever in the system. When you become impatient you doubt God's power. Do you doubt His pro

#### CHURCH OF THE DIVINE PATERNITY. WHERE IS YOUR FAITH? -- SERMON BY THE REV. DR. CHAPIN.

At the Church of the Divine Paternity, corner of Forty-nith street and Fifth avenue, yesterday forenoon Dr. Chapin preached on faith. The congregation, owing no doubt to the heat, was not a very large one Dr. Chapin took for his text Luke vill., 25-"And he said unto them, where is your faith?" These were Christ's words on being awakened by His disciples in their alarm white salling with Him during a storm on the Sea of Galilee. This narrative, said Dr. Chapin, often gives rise to crittcism of the disciples' faith in some such wise as this:—"We would not have doubted," or "Did they not know that He whom they carried was competent to save?" But such surprise at this apparent lack of faith is only an indication of the ease with which people can criticise after an event. We know that the disciples had no reason to fear, but then, it is fair to ask, would we in their places have shown greater or less faith? People are not all subject to the same tests, or, more properly, that which would be a test for one man's latth would be none of another's. Therefore, in order to gauge our own faith we should consider how we would neet our own peculiar tests, not how we would have met those that tried ethers sorely. But, continued the preacher,

THERE ARE THERE CONDITIONS OF PAITH to which I would call your attention—the object of your faith, the nature of your faith and the readiness of your faith, First, what is it upon which you emphatically rely? Speaking of this point Dr. Chapin said

## CHURCH OF THE DISCIPLES.

LAYING UP TREASURES IN HEAVEN-SERMON BY REV. GEORGE HEPWORTH. A very large congregation assembled in the Church of the Disciples yesterday morning. In reading the notices Mr. Hepworth said:—"I have noted under the advice of the wisest men. Our debt over and above the \$100,000 was \$90,000, which it seemed impossible for us to carry. After a great deal of exertion we have discovered the hopeful and pleasing fact that if you will raise about \$30,000 we can secure this building and land to ourselves and our children. The organization will be unencumbered except by a debt we can easily upon ourselves. Within the next sixty days it is absolutely necessary that I should have \$30,000. If there are fifty people who will purchase pews the thing is accomplished. I state this triumphantly because I behere it will be perfectly easy to raise this amount of money. We have never called on you before for anything except our current expenses, but we now call on since its inception and I have sacrificed everything for it, and I am willing to stand by it if you will stand by

The reverend gentleman then preached a very earnest sermon, taking for his text Matthew, vi., 19, 20, 21—'Lay not up for yourselves treas-ures upon earth, where moth and rust doth cor-rupt and thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust corrupt nor thieves break through and steal. For where your treasure is there will your heart be also." The advice of Christ, said the preacher, is always equivalent to the command of God. Indeed. obligation. If I tell you, with an authority that satisfies you of its correctness, that in a certain portion of the to go through it. It we were climbing a mountain together, and I should tell you and show you that I know what I am speaking about, that a cer-tain path unfrequented but one which you have ex-pressed a desire to enter upon is fraught with perils tain moral obligation contained in my statement of this fact, and you are bound to search for the path

which will lead you safely, and to avoid with great caution and prudence any and every way concerning which you have been warned.

Now let me speak to you for a moment about a little bit of financial economy. It has been my habit once in a while to take my position for a half-hour in some business man's office. I have watched you very closely and have tried to get into the motives that prompt you to do this or that, and I have discovered one or two things which I think it would be well to apply not only to your business relations with men but in your relations with God. If you have money on hand there are two things absolutely necessary. First, the money must be invested,

York to-day and has been pursued for ages. Why not apply these general rules of POLITICAL MOSONY
to matters of spiritual life? You cannot be the first man who has done it, because in the first sermon ever preached Christ established the spiritual policy of the world on the world's common sense.

Suppose you invest your powers in this world, what do you get? You put all your heart into your work. You receive nothing beyond the present, practically, theoretically you may. You want money; you get it. There is money for every one who is willing to secrifice enough for it. Well, after you have received your money does it give you happiness? I think not. Your cry is for more, and more it shall be. Now you want honor. Well, what comes after that? Does it give a satisfaction that is lasting? What comes next? Old age creeps on you. Men may respect you, but Time does not. Time is an autocrat who does not care how much you have or what your position is. You cannot bribe him nor coax him; he must and will have his own way literally and absolutely. The time comes when you must die; how about your investment the moment after you have died? I take it you have put your treasures where Jesus told you not to put them. You have put your treasures in a bank that has come out bankrupt, and on the other side you start a beggar.

### BROOKLYN TABERNACLE.

THE FINAL SERVICES OF THE SEASON-THE

GREAT WORK OF THE LAST TWO YEARS. Services were held at the Brooklyn Tabernacie yes-terday for the last time prior to the departure of Mr. service fitty-five new members were formally received making a total of 1,052 since the erection of the new Tabernacle, a little over two years ago. While making his announcements in the morning Mr. Talmage said gentleman would resign his position as trustee, and an election would be held to fill the vacancy on next Thursday evening. He could not let the opportunity pass without giving some testimony as to Mr. Corwin's services in behalf of the Tabernacle. He thought that the congregation would bear him out in the regret which he felt that Mr. Corwin should be obliged to resign, on account of ill-health, his position as trusted He had never witnessed such zeal, devotion and conse cration as had been shown by him in the up-build this church, and they all hoped that Mr. Corwin would be completely restored to health, and return with his

Mr. Taimage preached briefly from the text, "Thoushalt observe the feast of the tabernacies seven days," Mr. Taimage preached briefly from the text. "Thou shalt observe the feast of the tabernacies seven days," the sermon being appropriate to the principal service of the day—the celebration of the holy sacrament. He thought this was an occasion of great interest, because it commenorated a death scene. The death scene to which he alluded was a peculiar one. Jesus might have walked in the gardens that sloped to the sea. Instead of being tossed in the fisherman's boat he might have gone across the lake in beautiful sunshine. Instead of being howled at by the unwashed rabble he might have charmed sanhedrims with his cloquence. But no! It was a scribea, and, therefore, it must be torture—the good for the bad, the kind for the hateful, the loving for the hard hoarted, the divine for the human. He had been guilty of only one crime—the crime of saving the world. Was there ever such a crime? Another consuleration, giving tenderness to the occasion that morning, was that it was a rounion. On other Sabbath days, perhaps, there might be something like caste, dividing one class of people from another, although they professed to be Christians; but, on communion day, they came on one platform, sat at one table, made one confession and anticipated one heaven. It was also, the proacher said, a day of recruit. If only one soul came and announced his faith in the Lord Jesus Christ it would be a matter of congratulation on earth and in heaven; but, when the asies of the church would be crowded with men and women for the first time

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PROPESSING THEIR PAITS IN CHRIST,
who could count the doxologies of earth and heaven't Another thought, giving great interest to this occasion, was the sacred associations that clustered all round about it. Their minds went back from this communion table to their childhood, when they sat in church while their parents partook of the holy sacrament. How sacred all these associations have become. The fact that it was a confessional likewise gave great interest to this occasion. Their was a time when they prided themselves on their honor, and if a man should have suggested any frailty in them they would have resented it; but now they were willing to confess themselves sinners before God. As they stood in the presence of

## ST. PATRICK'S CATHEDRAL

THE COMPANY WE KEEP AND HOW WE SHOULD ACT-SERMON BY THE BEV. FATHER O'NEILLA There was a fair congregation at St. Patrick's Cathe-

dral yesterday morating.

The sermon was preached by the Rev. Father O'Neill, one of the recently ordained priests. He took his text from the last gospet of the third Sunday after Pentecost—"This man receiveth sinners and eateth with them." We do not need, said the preacher, an interpreter to explain to us the meaning of these words. When the Scribes and Pharisees uttered them against our Lord they had nothing worse to say, and they intended to convey the idea that because Christ was in the company of sinners lie was a sinner Himself. But it is possible to be in bad company without being contaminated by the associations. Chemists have discovered a substance which, when it envelops the hand, protects from hurteren when in the midst of fanger, and so, also, is there protection from the soil of sin even when we are in the midst of danger. God has appointed the means by which we can preserve ourselves unbarmed if we adopt His commandment and tollow the wise rules the Church lays down for our guidance under every possible necessity. It is not to be understood that we are encouraged to form bad associations, but that we must make use of the time and place in which we find ourselves in order to perform our daty, to do what little we may by example or by precept, or to avert by the absence of acquiescence sinful incentives or contemplated wrong. Not always by words or argument, by frowns or open condemnation, is the bad deed thus acted or the evil motive frustrated. Great care should be exercised lest we rush to conclusions about the sinfulness of our neighbor. As a rule we are in too great a hurry to condemn. There are very few of us who have not some time or other in our own experience done wrong in this way and been driven to excuse ourselves by attributing our error to the head and not to the heart. The recollection of our own weakness ought to make us judge lenionity of our neighbor. Many people seem to have a mania to discover or to pronounce upon other people's faults. God says, "Judge not lest you be judged." Neither good company nor bad is a saie criterion by which you can form a judgment about others. In the interest of charity we should pause before passing sentence upon our neighbor and pronouncing him an enemy of the Almichty, esp interpreter to explain to us the mouning of these words.

CHURCH DEDICATION.

The solemn dedication of the Church of the Sacred Heart was performed by Very Rev. William Quinn, V.

## THE UNIVERSITY EIGHTS.

The Yale and Harvard Crews at Practice.

THE RACE NEXT FRIDAY.

SPRINGFIELD, Mass., June 24, 1876. The race to be rowed on the Connecticut at four o'clock on Friday afternoon promises to be one of the foremost in interest and real merit among the very unusually numerous and interesting contests of this year, 1876. If it proves successful, and it now seems likely to, it will inaugurate a new era in American rowing, and will establish among our students exactly the same system of rowing and race which has been in vogue mong the Oxional and Cambridge Towards. among the Oxford and Cambridge University men since they first met in friendly rivalry at Henley on the 10th of June, 1820. Not that there has not been racing in eights here, for in the first race between Yale

racing in eights here, for in the first race between Yale and Harvard on Lake Winnipiscogee in August, 1852; Yale sent two eight-oared barges, the Undine and Halcyon, while Harvard won in the Oneida.

When they next met, however, in 1855, and by the way right here at Springfield, the eights had been discarried by Yale, two sixes taking their place and keeping it in all American student racing zince. The idea of returning to the large boat this year was partly the result of the dislike of both Yale and Harvard for gone onto 6 New England and ao far from home, partly ing out of New England and so far from home, parsly from preferring a race between themselves than with students they were comparatively unacquainted, even though in their five meetings with the latter they were both beaten every time save one.

THE ARRIVAL OF THE CREWS.

Both crows were late in getting to their racing track, Yale taking her first spin on Thursday afternoon, and then not really over the course, while Harvard did not usually try to be at Putney nearly twice as long. with reason, for the course from Putney to Mortlake, while three furlongs longer, is far more tortuous than to take advantage of the various bends in the river. THE COURSE.

be formed by taking the letter S by the ends and pulling them out until it begins to look quite attenuated, the top half indeed unbending almost entirely. This top, or the start, will be from a line crossing the river where the Town Brook empties into it, just above the Hampden County Agricultural Park, and well on to a mile above the bridge of the Boston and Albany Railroad. Averaging from 1,200 to 1,500 feet in breadth all the way, except where the 1873 start was made, there narrowing to 500, it finishes off Long-meadow station, not far from the long flat shoal so fatal to Cornell that year. Like the Putner course it was under two bridges, but unlike it, from being twice as wide and free from its strong tide, there are no troublesome awirls and eddies and the water varies in depth from four to twenty feet. It has risen lately and is nearly a foot higher than in 1873. Starting from near midstream and passing under probably the central one of the seven spans of this railroad bridge they will need to vary slightly and rather suddenly to avoid the pier of the old turnpike bridge hardly three Working gradually to the right there will doubtless be a sharp race for the corner on the west or Agawam bank, which they must round, and the one having the pole here will have a comma advantage, sufficient if the crews are really equally matched, to insure the race. The drawing for position utes before the race—thus becomes a matter of very great importance, whoever wins the western or West Springheid station making all of a boat's longth, if not two, when they come to rounding the point. Nor is this all. For when a mile more is rowed and they are a little below the landing of the Agawam ramshackle ferryboat they again rounds a point, not so valuable a one as the other, but bringing an advantage to the pole not to be sneezed at by a tired crew. Thus the crews do not, as at Saratoga, row exactly the same distance. Nor have they the famous lanes to protect them from fouling, their only sileguards being the coxswans. While these little fellows will accomplish this they add to the load 100 pounds, and with the lanes a perfectly useless 100 pounds, the case being quite different in England, they being necessary there owing to the narrowness and crookedness of the streams, while the crews which carry them weight sundly nearly ten pounds a man more than either of these.

To see the race will be practically impossible. No road runs along either bank, except for about a mile and a half along the west side, from the Agawam ferry to the finish. This will be one of the best places for getting a look at the crews for any distance, having a decided advantage over the cast bank and the grand stand at its foot, because the sun will shine on the spectator's back, not in his face. The bridges will not, as Hammersmith and Sarnes' bridges on the Putney course. two, when they come to rounding the point. Nor is

as Hammeramith and Barese' bridges on the Putney course, afford favorable standpoints—the rail road course, and the standpoints—the rail road course of a protracted one story bars, the only chance or the speciator being from one of the eight or ten portholes which appear on its sides and are meant to admit light. But as they average but about two feet by three apieces which appear on its sides and are meant to admit light. But as they average but about two feet by three apieces of Harvard's either, at least belore the race. Up till noon to-day Yale, though this is her third day here, has rowed over the track but once—that was a about half-point between the track but once—that was a about half-point between the track but once—that was a standpoint of the course of the track of the course of the course of the track of the course of the track of the course and waves nearly a foot high. This in part accounts for Yale's pulling up the river toward Chicoppe, where the southwest winds ruffle the water less than on the course, and where, too, ahe is less likely to be observed. She has brough in per English boat, by Chapper, of Cord, which would in 600 deep, and which weighs 248 pounds, lwo pounds more than the one Harvard broat, but she acems tablow, and hardyl large enough to carry her crew rightly over the rough water so common on portions of the course.

This Harvard Chicoppe, where the southwest was almose of Yale's English boat, but she acems tablow, and hardyl large enough to carry her crew rightly over the rough water so common on portions of the Course.

This Harvard Chicoppe, they have been the host, to make the point of the course, or the course of the course, or the course of t

spring at Putney, the Lendon Times saying that number at times reached quite forty. The only off noticeable change, Mr. Loring allows, is the adoption the quick shoot of the hands off the body the momentary touch it at the end of the stroke, thus gett them far out and well on toward getting another gof the water before the shoulders begin to move it ward. The old shoulder action was far quicker, it men jumping or bucketing forward so sharply as cause the stern of the boat to settle at each stroke, a of course such a style was unnecessarily severe on a wind. But as prominent a difference as any betwee their present stroke and that of Yale is that, instead balancing their our when their hands a out and plainly delaying to catch the wal until the blade is just poised to suit, so losing not on a little time and letting the boat lose headway, but very important thing—losing some of the best of i stroke, the oar goes in at once; in other words, instead of any pause between linishing, going forward and iginning to get the oar into the water, it is all one into the keeping the arms straight all the wuntil the body is well past the perpendicular, the had are dropped till they tough the wait and then shout for a new stroke. This low dropping of coursies the blade proportionally and brings about or result likely at least to do us harm on this pum water—namely, a high feather. Indeed, the Harva feather is noticeably higher than it has ever been site. are dropped till they touch the waist and then shoo out for a new stroke. This low dropping of course raises the biade proportionally and brings about one result likely at least to de us harm on this pumpy water—namely, a high feather. Indeed, the Harvard feather is noticeably higher than it has ever been since 1868, and it is questionable, whether John Biglin did not impress them with some of its advantages, years even before that. Another and extremely important feature of the present Harvard stroke is that instead of the oar silvering out of the water before the hands are entirely home and so feathering in the air, the blade is pulled completely through in a vertical position and then turned sharply over and out. This utilizes every inch of the stroke, and in the close racing, which is fortunately becoming common, these inches grow constantly in importance. The high feather, of course, also causes the lands to rise correspondingly as the oar drops from the highest point into the water. The dip, too, seems deeper than in a beat without a coxswain, and, quotbless, works well in this load-carrying business. The effect of the entire stroke to the spectator is that the shoulders, being back so much of the time, seem never forward over the feet, and the lines from the feet to the head seems to grow almost straight, thos apparently, and doubless actually, getting a most telling brace against the stretchers and letting the man throw his whole weight on to the oar. Indeed, except in the legs, the muscles hardly appear to have much to do with the pulling part; but they do with the pushing—that is, the extensor muscles of the arm are called into play vigorously in the modern way of shooting the hands sharply off the body. As the crow rows away at thirty-eight of these strokes a minute, while the boat does not rise and fall badly, it is of necessity noticeable at every stroke. Of course the coxawain does not steady the boat not share in the modern way of shooting the hands sharply off the body. As the crow rows away at

snorter stroke of Yale is the likeler to stay, it will be natural if Harvard gets away with the lead. In England, however, where they are more familiar with this length and style of race, it is common for the crew with the quicker stroke to lead, often through the entire earlier half of the race, the rear crew then passing, when about two or two and a half miles out, and coming in shead. Should the like come about this time, the place where the crisis will happen, and hence the part to see, will be somewhere in the half mile above the ferry and in full view of any one on the railroad track. And this suggests an excellent plan, which, if the railroad company will adopt it, as they easily can, will not only crove highly remunerative, but go far toward proving Springfield a good place at which to have a race. Let cars be run—platform if there are not enough others—from the bridge till the road leaves the river bank at Long Meadow. This will give unrivalled facilities for seeing some of the first mile, all of the second and third and a part of the fourth. For nearly two miles the river can be seen almost constantly. To be sure, on the journey for the first half mile many a fragrant shantly and an occasional headless cat will have to be passed, but these will only serve to lend variety to the ride, possibly also to give a tinely suggestion or two to the Springfield Health Board. No ordinary difficulty should be allowed to stand in the way of carrying out this plan. The present grand stand is altogether too near ploughed land, and should the wind be at all fresh there is danger that a cloud of dust may render it anything but attractive. Cover, too, might prove scarce the reabout should a shower come up, while the sun makes a good deal of heat also at four o'clock in the atternoon. If the railroad will come to the rescue the Springfield course may yet become a popular one.

## LONG BRANCH RACES.

THE JULY MEETING-THE GATHERING OF THE

LONG BRANCH, June 25, 1876.

nore than usually early and with increased att ness and brilliancy. Many improvements have been cottages have sprung up in all directions, and additions have been made to several of the hotels. The New Jersey Central Railroad have erected a new and commodious depot at easy distance from the hotels, and are already running full trains morning and evening for the accommodation of the increased number of visitors. There is a freshness and sweetness about the Branch at this early season peculiarly attractive, and the refreshing view of the sea is alone worth the trip, to say nothing of the delictious breezes and the daily planning in the sall waves.

ing at Monmouth Park, to commence on Saturday, July 1. The race course is in fine order. The club July 1. The race course is in fine order. The club house and grand stand have been repainted, and present a very handsome appearance. Indeed everything about the park is in excellent condition and in readments for the crowds that will, no doubt, throng every available space at the meeting. This is one of the handsomest race tracks in America, with the advantages of beautiful roads leading to it (watered during the meeting to Greevant dash), an easy drive of three miles from the main Ocean avenue, and at all times a gimpse of and a breath from the sea.

The races this season will be of more than ordinary interest, as the entries are very numerous and the stakes large. The first day, July I, is the Great Jersey Derby Stakes. On Tuesday, July I, is the Great Jersey Derby Stakes. On Tuesday, July I, the Monmouth Cup, to be followed, according to programme, with other days and races of equal interest.

Many of the horses are already in training at the park, and others are arriving by every train. So numerous have been the entries that the ample stable accommodations at the track have been insufficient, and the club have been compelled to lease all of the available stables in the immediate neighborhood.

That some idea may be had of the interest and importance of the meeting to commence on Saturday, July I, there is appended hereto a list of the borses now at Monm with Park in training for the great contests then to take place:—

\*\*Ma.\*\* BELMONT'S STAILE.—Offitipa.\*\* Fiddlestick, Ber-

portance of the meeting to commence on Saturday, July 1, there is appended hereto a list of the horses now at Mohm with Park in training for the great contests then to take place:

MR. Bermory's Stanle. —Olitipa. Fiddlestick, Bertram, Sultana, Patience, Dauntless, Clematis, Hibernia, Susquehanna, Bardness.

MR. George Lorilland's Stanle.—Tom Othiliree, Leander, Simburet, Ambush, Warlock, Lucifer, Lottery, Ladylike, Oliesster, Lounger.

MR. McGrath's Stanle.—Aristides, Chesapeake, Aaron Penungton, Leonard, Frank Jones, Dalgaisian.

MR. Cothill's Stanle.—Meditator, Asses, Colonel Nelligan, Stampede, Ascension, Adventure, Phobbe H., General Harney.

MR. HITCHCOK'S STANLE.—Galway, Cariboo, Springlet, Busy Bee, Vincland and five two-year-old colus.

MR. Barcock's Stanle.—Egypt, Oxmore, Woodland.

Weldon & Ginney's Stanle.—Westenester, Warpeniac, Hail Columbia.

MR. COTPER'S STANLE.—Charlie Mull, Donbybrook, Ida Wells and several fibe colts.

MR. CARMERLIN'S STABLE.—Lord Zetland and Ione. Carr. & Co.'s Stanle.—Lord Zetland and Ione. Carr. & Co.'s

#### CANOE VOYAGE ACROSS THE ENG-LISH CHANNEL

Lieutenant Coiville, of the Grenadier Guards, a young man whose courage is only equalled by his modesty, amused himself on Derby Day in a striking and original amused himself on Derby Day in a striking and original manner. Starting from Charing Cross on the Tuesday night by the Dover mail, with a light summer canoe—one of the Maidenhead "cockle shells"—weighing about sixty pounds and measuring about fourteen feet in length, with a change of clothes and a bottle of cold tea he prepared himself for the task of paddling across the Channel. There was no mayor, no crowd, no special correspondents to see him off, his only considerable correspondents to see him off, his only considerable cast of the weather. At three o'clock—day'oreak on Derby morning—he started from Dover harbor, and paddled himself into Calate harbor by half-past nine, doing about thirty miles zigzag across the Channel in six hours and a haif. His reception on the French side was not enthusisstic. He went on board the mail steamer, lying ready for her midday passage to Dover, and was followed by a Freuch official who demanded

#### YACHTING.

THE INTERNATIONAL OCEAN CENTENNIAL RE GATTA-NOTES AND ANNOUNCEMENTS.

To-day, according to the programme arranged by the committee having charge of the Centennial Regatta, the ocean race is to come off. From present indications all the yachts entered may not start. The following are counted on, however:—The schooner America, belonging to General Butler, of Boston; the Alarm, Commodore Kingsland's vessel, and the sloops

Alarm, Commodore Kingsland's vessel, and the sleope Windward and Kate. The starting place will be the budy opposite the point of the Hook, whither the committee will proceed on the steamer Raymond. The course is to and around the Cape May lightship and back.

A Union regatta will be sailed to-day from the club house at the foot of Seventeenth street, North River, under the auspices of the Hudson River Yacht Club.

The ninth annual regatta of the Columbia Yacht Club will take place on Tuesday, 27th inst. Yacht Magnie, N.Y.Y.C., Mr. Osborn, from New York, passed Whitestone, L. I., cruising eastward. Yacht Fleetwing, N.Y.Y.C., Mr. Osborn, from Northport, is at anchor off Herald Telegraph station, Whitestone, L. I.

#### THE SCHUTZEN CORPS' EXCURSION.

Nearly 1,000 members of the various schutzen corp. of New York and vicinity departed for Philade of New York and vicinity departed for Philadelphis yesterday afternoon, to participate in the great Bundisfest which commences there to-day. The various corps assembled at Harenburg's, corner of Fulton and Greenwich streets, marched to the Cortlandt street ferry and took the half-past five o'clock train. They were all in uniform, and a splendid band accompanied them. A large number of persons assembled to see them off. The companies that left were New York Schutzen Corps, Captain Aery, New York city; Captain Gerdis, Jersey City; Captain Schumann, Brocklyn and Williamsburg. They will remain there six days.

#### THE COURTS.

COURT CALENDARS-THIS DAE All courts except the following have adjourned for

192, 211, 213, 214, 223, 223 to 236, 222 to 224, 235, 239, 241, 245.

SUPREME COURT—URCUIT—Part 1—Held by Judge Westbrook,—Case on—No. 1113. Short causes set down for trial in this part will be called by Judge Larremore, in Part 3, on Tuesday, June 27.—Part 2—Held by Judge Van Vorst.—Nos. 3232, 3201, 680, 3210, 1824, 736, 2404, 1318, 2110, 2508, 698, 1011, 1435, 1437, 1376, 1164, 3012, 1025 ½, 770, 2446, 1322, 1001. Part 3—Held by Judge Larremore—Case on No. 175a. No day calendar. Short causes set down for to-day will be called to-morrow.

SUPRRIOR COURT—SPECIAL TREM—Held by Judge Bedgwick.—Case on No. 41. No day calendar.

COMMON PLEAS—GENERAL TERM—Held by Judge Van Brunt.—Nos. 2441, 2540, 2345, 2352. Part 3—Held by Judge J. F. Daly.—Nos. 2207, 2443, 2494, 2164, 1698, 1680, 2072, 2342, 1444, 1097, 2128, 1104, 2121, 1308, 2118.

MARINE COURT—TRIAL TERM—Part 1—Held by Judges

MARINE COURT—TRIAL TERM—Part 1—Held by Judge Shea for the purpose of trying causes which were especially set down for the 26th, 27th and 28th inst.

COURT OF GERERAL SESSIONS—Part 1—Held by Recorder Hackett.—The People va. John Keenan, manishaughter; Same vs. Moses Lauber, burglary; Same vs. Marcus Buckin, burglary; Same vs. Andrew Espensosa and Juan Soulau, grand larceny; Same vs. John Connelly and John Larkin, grand larceny; Same vs. John General Mullin, grand larceny; Same vs. Hyman Goldsien, grand larceny; Same vs. Alice Tiston and Susan Johnson, grand larceny; Same vs. Alice Tiston and Susan Johnson, grand larceny; Same vs. George Williams and Edward O'Keefe, grand larceny; Samivs. John Malony, grand larceny; Samo vs. Sheffield George crucity to animals; Same vs. John Flynn, false pre tences; Same vs. John Glynn, sedomy; Same vs. Alice Fitzgeraid, homicide. Part 2—Belore Judge H. A. Gis dersiceve.—The People vs. Charles Williamson, for gery (continued).

## FIFTY-SEVENTH STREET COURT.

A DANGEROUS MAN.

About three months ago Charles Scharrer, of No. 118 Second avenue, made an attempt to kill himself by cutting his throat. He recovered, however, and his wife, whose threat to leave him had caused him to at-tempt suicide, changed her mind after this proof of his love and they have lived peaceably together since. Saturday night last the husband's violent temper again broke out and his wife caused his arrest for threaten-ing to kill her. She said she was really in danger of being murdered by her husband, and to prevent such a catastrephe the Court committed him for six months in default of \$300 bail to be of good behavior.

## POLICE COURT NOTES.

Jacob von Vielen, a cane maker, of Hoboken, on Sat urday night, for a bet of \$5, drank thirty glasses of lager, beer in a Bleecker street saloon in order to prove it was not intoxicating. He was awarded the wager, but subsequently walked into the North River at the foot of Leroy street. He was rescued after much diffi-culty by Officers Ward and Mainskey, of the Ninth prebeing arraigned before Justice Smith, at the Washing ton Place Court, yesterday, he was discharged.

A somewhat unusual case of abandonment came up before Justice Smith at the Washington Place Court whom she had a boy four years old and a girl three years old, had abandoned her, and that she and her children had not eaten anything for forty-eight hours. Justice Smith gave her \$2 and issued a warrant for Scaman's arrost, which was placed in the hands of Officer Fleming, of the court squad, for service. Officer Fleming found that Seaman was employed in Gregory & Jones' drug milk, in Cherry street, but on applying there for information the existence of such a man was denied. By dint of patient watching the officer succeeded in arresting Sea

in Cherry street, but on applying there for information the existence of such a man was denied. By dint of patient watching the officer succeeded in arresting Scaman, who denied his identity. On being arraigned before Justice Smith he claimed that he merely boarced with the complainant, and never sustained any other relation toward her. Justice Smith, after carefully surveying the situation, said:—"Seaman, those children, although they cannot testify, are still faisi witnesses against you. I will commit you in default of \$500 bail." And Mr. Seaman, who surprised the Court with a sudden burst of protanity, was brought down stairs by sergeant Berghotz.

On the complaint of Officer Mohr, of the Twenty-ninth precinct, Justice Smith, at the Washington Place Court, yesterday held William A. Whitemore on a charge of crucity to animals in shooting a dog.

At the Essex Market Court, before Justice Bigby, High Cleary, a driver of car No. 12 of the Second avenue line, was held for running over Charles S. Christ, aged five years, of No. 59 First avenue. The complaint was made by Officer Waters, of the Sevontecution precinct, who stated that the child's loft leg was broken and its right foot hadly lacerated.

John Ellenburgh, twenty-two years old, was arraigned before Justice Bigby, at the Essex Markof Court, yesterday, charged with snatching a pocketbook containing \$2 from Lucy Maher, of No. 51 Ridge street, while she was walking through Esset Broadway on Saturday being a frained before Justice Bigby, at the Essex Markof Court, yesterday, charged with snatching a pocketbook containing \$25 from Lucy Maher, of No. 51 Ridge street, while she was walking through Esset Broadway on Saturday being a frained before Justice Bigby, at the Essex Market Court, yesterday, the residence, No. 216 avenue 8, to No. 76 Irving place. He ded not deliver the trunk and ialied to give any secount of what he had done with it. Officer Rittner, of the Seventeenth precinct, arrested him, and on hit being arraigned before Justice Bigby, at the Essex

## HANGING IN A STATION HOUSE

John J. Logue, arrested early yesterday morning on the charge of disorderly conduct and locked up in the First precinct station house, Brooklyn, was found shortly after his arrest hanging from the door of his cell. He was immediately out down and his life saved.

## FIRE IN BROOKLYN.

The shoe store of John Detweller, No. 718 Yates avenue, Brooklyn, was damaged by fire yesterday the extent of \$500. Covered by incurance